

SEPTEMBER 20.

THE LIBERATOR.

er of the people. I then visited Chenango and Otsego counties, and held many conversations in private circles; and in these once strongholds of pro-slavery Democracy, but few are found to side with the pirates, and those few are rapidly being silenced. There is a call for a law to suppress all papers and assemblies in the interests of the pirates. It is felt that their advocates and apologists in the North are more dangerous to liberty and free institutions than the pirates themselves. This has ever been true. The Northern apologists, in Church and State, of Southern marauders and pirates, have been more dangerous to the cause of freedom and free institutions, than the most rampant braggadocios among Southern kidnappers.

Sunday, Aug. 25th.—I lectured three times in West Winfield, Herkimer Co., N. Y. The Greens, the Eatons, the Backuses, the Browns, and other true friends of freedom in that place, see and feel that slavery is the sole cause of the war, and they are laboring efficiently to get all around them to see and feel the same. God speed them! I say—*as the North feels this, will all the people demand its abolition as the only way to preserve their National Government as a means of securing the blessings of liberty to themselves and their posterity?*

Sunday, Sept. 1st.—I lectured twice in Farmington, Michigan, and last evening, the 10th, in this place. My friends are—The Cause and the Cure of the Evils that are upon us. The abolition of slavery the only means to preserve and perpetuate the institutions of freedom. Shall Slavery or Liberty rule the continent? These are my subjects. Never were so many prepared to give them an impartial hearing. They are momentous as life—while men seek to human governments for protection and for morality, as this nation and all Christendom do. God, as a governing power over man in every-day life, is ignored by Church and State; the dominion of man over man, sustained by bullets and bayonets, is their standard of duty, and the measure of protection.

Wonderful is the change going on in the public mind. There are some who are seeking to compel the North to submit to all the demands of the pirates; for well they know that their party can never come into power but through their votes. So they try to get the North to yield. But Slavery has lost its power forever over the Northern mind. It can never be where it was one year or six months ago. God speed the right!

H. C. W.

A VISIT FROM HENRY C. WRIGHT.

LIVONIA, Mich., Sept. 5, 1861.

EDITOR LIBERATOR.—We have lately been favored with a visit from Henry C. Wright; and it occurs to me that a brief account of his labors in this vicinity, and of the state of public sentiment here on the great issues now before the people, may not be entirely uninteresting to the readers of the *Liberator*. The subject upon which he addressed the people here last evening was, “The war, or the cause and cure of the present crisis in America.” He proceeded, briefly but clearly, to show that slavery was the cause of the present war; that the slaveholders, failing to secure the perpetuity and ultimate universality of their institution, under the government, had (seizing upon the incident of the election of Abraham Lincoln as a favorable opportunity) attempted to overthrow the government;—that the stake for which they played was the ultimate universal reign of slavery in this nation, failing of which, liberty must rule—as the two principles, being directly antagonistic, could not exist in co-partnership;—that this rebellion had been the deliberate design of leading Southern politicians for the last thirty years; and finally, that the only way of securing permanent peace was by the **ABOLITION OF THE CAUSE OF THE WAR**—American slavery.

He held that our government was originally organized upon the idea of liberty, and that however wide its administration may have been of the true intent of its framers, it and the flag which represents it, were symbols of liberty,—particularly as opposed to the traitorous, piratical, slaveholding oligarchy, represented by the stars and bars, and the fundamental law of the C. S. A.; and that it was the manifest duty of every true lover of liberty to stand by the old flag and the government, and to strengthen the hands of the administration in this conflict with the Slave Power, which must ultimately result in the breaking of the slave’s fetters.

He demonstrated that the rebels had fortified all constitutional rights, and claid that he who talked of our constitutional obligations to traitors with arms in their hands, was himself a traitor and a spy in our camp. He declared it to be the duty of our government to confiscate all rebel property, and proclaim every slave free, as a measure of common defence and retributive justice, as had Gen. Fremont in Missouri, and expressed his belief that this was the intention of the Executive, as manifested by the initiative step of Fremont.

The lecture was a manly and forcible exposition of the convictions of one who has grown old in a war of ideas for liberty, and was attentively listened to and applauded by an intelligent and appreciative audience. Public opinion here is rapidly coming to the point of universal emancipation, and such lectures are productive of a vast amount of good in provoking discussion and in eliciting an expression of the anti-slavery propensities of an overwhelming majority of the people. It seems to me that now is no time to stand upon niceties of opinion, but rather to seize upon the present opportunity to deal our heartiest blows against our common enemy, the Slave Power, leaving to some future time, when we have more leisure, the adjustment of delicate constitutional questions; and I apprehend that no anti-slavery man can engage in a better work than teaching the lesson, that resistance to tyrants is obedience to God, either by his tongue, his pen, or his own **RIGHT ARM**.

Hastily yours,

R. L. ALEXANDER.

TO A. HOGEBOOM.

I see in the *Liberator* of September 13, a communication addressed by you to me, which you commence by saying that I “propose a compromise for the Government and its rebels.” I propose no such thing: no person is more aware than I am to any compromise with a community of barbarians, who have made such outrageous violations of all justice and humanity as the secessionists of the South; and there is not one of the compromises which were offered to them the last winter, even by leading Republicans, to which I would have assented. It is true, I do propose “an acknowledgment of the sovereignty of the revolted section”; but this is only admitting that to be a fact, which all the world sees to be a fact. The government of the Southern Confederacy is as thoroughly organized, as unresisted at home, and as uncontrollable by the Federal Government, as are the Republics of Mexico or Hayti; and that it may be brought into the Union at the end of the war, (if the war ever ends,) does not disprove its independence now. The irrational denial of the fact of this independence by our Government, and by the people of the North, will be a subject of ridicule in a future less infatuated age. Clearly, such an acknowledgment of a truth would be no compromise.

But you further say, that this “acknowledgment” by me is to be on condition that travel, residence, domestic and social engagements, commercial transactions, and the exercise of speech, writing and printing, shall be “free to the citizens of each republic.” It is true I propose these conditions, but these are not all; and your subsequent argument, founded on the implication that these are all I ask, misrepresents me, and misleads your readers. In the plan I have proposed, I would not only insist on these conditions, but would so hem in the slave States by the Northern Republic, that the further extension of slavery should be made impossible, and that the free States should be exempted from the obligation to return fugitive slaves, or any other measure by which slavery should be promoted, or its rightfulness admitted. Such conditions, instead of being a compromise favorable to the South,

would be a stipulation of advantages to the free States they have never yet claimed.

You consider such a plan a “vagary”; to me, it is the only possible or desirable result of this war; and so great a curse do I deem our union with the slaveholding States, that, if they would not consent to the conditions we should impose on separation, I would compel them to do so—a task much easier performed than the attempt to force them into the Union by war. It is true that separation will not effect the immediate emancipation of the slaves; but it is certain to do so ultimately—a result which never can be accomplished by war, while the restoration of the Union is insisted on; and the forcible emancipation of the slaves, without consent of the masters, can only be achieved by the extirpation of the whites of the South, the destruction of their country, and the burial of all the liberty of the nation under the charge of a military despotism.

J. P. B.

THE NATIONAL FAST.

To the Clergy of the United States:

This, the memorial and petition of the undersigned, doth most respectfully set forth, and most earnestly and affectionately ask, as follows:

1. Our beloved Chief Magistrate, in accordance with a recommendation of Congress, has, as we are all aware, appointed a day of humiliation, prayer, and fasting.

2. The 58th chapter of Isaiah, as every diligent Bible reader is aware, describes very clearly the kind of fast which is acceptable to the Lord.

3. Permit me now to ask of you that, in your clerical ministrations on that day, you read the above named chapter as a scripture lesson.

4. And in your addresses on that day, will you not instruct your auditors, in accordance with the teachings of the chapter above referred to, that, for those in authority, and for those holding the rights of others in their hands, the proper style of fasting is, “to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free,” &c.; and that for those not belonging to either of these classes, the proper course is to den bread to the hungry, to clothe those who suffer for lack of clothing, to invite the homeless to their houses, &c.?

5. And in your prayers on that occasion, will you please heed the scripture injunction, to remember them that are in bonds as bound with them”; and will you not also enforce upon your hearers the property and duty of endeavoring, in thought and in feeling, to make the case of the bondmen and bondwomen of our country their own? And, especially, in reference to these, may I add, it is with particular anxiety that you entertain any desire for the preservation of the Federal Union.

6. And, finally, in view of the foregoing, will you not pray and pray fervently, not only that war may soon cease in our nation, but also, that by suitable means, this most flagrant of human oppressions, chattel slavery, may speedily come to an end?

7. And to your memorialist and petitioner, as in duty bound, will, with divine assistance, faithfully perform his part of the duty herein asked to be done, whether this appeal shall be heeded or not.

Fraternally, JASON LEWIS.

COUDERSPORT, Potter Co., Pa., Aug. 25, 1861.

VOICES OF THE PEOPLE.

“Proclaim liberty throughout the land, unto all the inhabitants thereof.”

It seems as though the time had fully arrived for our Government to give heed to this very emphatic command, and break every yoke, that the oppressed may go free. Until this is done, we are fighting in vain, and never can conquer while we assist to hold four millions of our brothers and sisters in a bondage, one hour of which is fraught with more misery than ages of which our fathers rose in rebellion to oppose.” Let us then, instead of stopping to observe hypocritical fasts, go to work, get petitions in circulation, giving every man, yea, and every woman too, a chance to bear their testimony against this whole system, now seeking by violence and blood to blot us out forever as a free people. Let the united voices of the freemen of the North proclaim, in tones not to be mistaken, that liberty is the birthright of all. Let us give expression to—

“The voice of Massachusetts—of her free sons and daughters; Deep calling into deep—sound the sound of many waters; Against the burden of that voice what tyrant power shall stand? No feathers where our flag doth float—no slave throughout our land.”

Fentonville, Sept. 12, 1861.

II.

PHILADELPHIA, Sept. 14. An unfortunate accident occurred at Wheatley’s Theatre this evening, by the dress of one of the ballet girls catching fire in the dressing-room. Miss C. Gale, Miss Herman and several of the ballet girls were badly burned. The disaster created some alarm among the audience, but all were uninjured without accident. No damage was done to the theatre.

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Poetry.

For the Liberator.

THE JUDGE'S DECISION.

Away, on the hills of New England,
In the old heroic time,
When the Priest and the Ruler were making
A theme for the poet's rhyme;
When every man was in earnest,
And meant the thing he said—
For they'd earned the charter of Freedom
With their bayonets, sharp and rod;

There tried at a Court of Justice,
A black man, huge and grim;
The bondman's fetter and shackle
Were clanking on wrist and limb.

Then Harrington sat in judgment,
As they led the prisoner in,
To be tried for the crime of condition,
For the guilt of a colored skin!

Soft was the mien of the claimant,
As the air of the beauty South;
Like the musical ripple of waters
Were the words that fell from his mouth—

"May it please your honor, this servant
From his Christian service ran;
And so, he hath wronged his master,
A noble and chivalrous man.

"By the rule of the Law and the Gospel,
The servant that raneth away
Shall be sent, by the Judge or Apostle,
To his master, without delay."

Just then, the sun in the heaven
Broke in, like a golden wave;
It fell on the Judge and the claimant,
It fell on the chain of the slave.

It streameth through the crowded court-room,
And lighted the faces of all;
Like a halo, it dwelt on the pictures
Of the worthies that hung on the wall.

It seemed like an Iris of Freedom,
Golden-winged, from the Just and the Brave,
Who spake through the Judge as he questioned
The proof, that the man was a slave.

They gave him the oath of that master,
And the oaths of more of that sort,
Bills of sale from trader and planter,
And records of county and court.

The Judge ran his eye o'er the papers,
He turned them around and around;
He looked on the sun in the heaven,
He looked on the poor and the bound.

And his eye caught a glimpse of the future,
Of the Judgment of Judges—to be!

And, slowly and lowly, he uttered,
These papers are nothing to me.

From the font of our own Revolution,
From the paths that our martyrs have trod,

Shall I render a man to a master,
When the ownership resteth in God?

Nothing less than a warrant from Heaven
In the case shall be binding on me;
For I rule, that the Law and the Gospel
Command that all men shall be free."

B. RUSH PLUMLY.

For the Liberator.

THE PROSPECT.

Ain: "What fairy like music."

"Lift up your heads: for your redemption draweth nigh!—CHRIST.

Weep no longer, ye captives, your redemption is near!
Every day brings some tidings your spirits to cheer;

While men's hearts are full of the spirit of fight,
Out of this gross darkness God will bring to you light.

Ye who've toiled long as bondmen, in sorrow and pain,
T rodden down by your masters—made vessels for gain—

S hall ere long be delivered, for God doth decree
Th at the black and the white shall be all alike free.

Though the great men of earth may unite all their skill
To cover up Justice, and Truth's voice to still;

In a moment unlooked for shall a voice come from heaven,
Saying, "Strike off the fetters—let freedom be given."

How cheering the prospect which breaks on the view,
When our country no more shall be ruled by the few;

When all men as brothers acknowledged shall be,
A nd our land be the home of the brave and the free!"

Dry your tears, then, ye captives, and lift up your head; Freedom's hosts are uprising, filling tyrants with dread; Soon your chains shall be riven, your shrouds rent the air; And God be acknowledged the hearer of prayer.

A good time is coming—"have patience to wait—
God shall raise up the fallen, and humble the great;

His will shall on earth as in heaven be done,

And slavery no more shall known 'neath the sun.

Boston, Sept. 5, 1861. JUSTINIA.

From the Boston Transcript.

FORWARD!

BY REV. JOHN PIERPOINT.

God, to the human soul,

And all the spheres, that roll,

Wrapped, by His spirit, in their robes of light,

Hath said, "The primal plan
Of all the worlds, and man,
Is forward! Progress is thy law—thy right."

The deserts of the earth,

Since Freedom had her birth,

Have, to their subject nations, said, "Stand still!"

So, from the polar Bear,

Comes down the freezing air,

And stiffens all things with its deadly chill.

He who doth God—

God's old antagonist—

Would snap the chain that binds all things to Him;

And, in his godless pride,

All peoples would divide,

And scatter even the choir of seraphim.

God all the orbs that roll

Binds to one common goal—

One source of light and life—His radiant throne.

In our fraternal mind

All races would He bind,

Till every man, man, a brother own.

Tyrants with tyrants league;

Corruption and Intrigue

To strange infant liberty conspire.

Around her cradle, then,

Let self-devoted men

Gather, and keep unquenched her vital fire.

When Tyranny commands,

"Hold thou my victim's hands,

While I more firmly rivet to his chains,

Or, with my Bowie knife,

I'll take thy craven life,

Or show my streets bespattered with your brains!"—

Freedom, with forward tread,

Unshaming turns her head,

And drawing from its sheath her flashing glove,

Calmly makes answer,—Dare

Touch of my head one hair,

I'll cut the cord that holds your every slave!"

THE DEPARTED.

The outward world is dark and drear
When friends we love are seen no more;

But their! happy songs we hear
In music from the spirit shore.

We wake no more by night to mourn;

They are not lost, but gone before;

And still their loving thoughts are borne

In music from the spirit shore.

THE LIBERATOR

The Liberator.

LETTER
To a Missionary of "The American Board" now
in this Country.

Boston, Sept. 8th, 1861.

REV. JUSTIN PERKINS:

SIR—Your note of the 5th inst., received yesterday, designates as "false" my statement respecting you on page 216 of the book entitled "Relation of the American Board of Commissioners for Foreign Missions to Slavery."

This statement was that, instead of taking "a decided and active part in opposition to slavery," in the Annual Meeting of the Board in 1859, you "remained silent" while Rev. Henry T. Cheever and Rev. Dr. George B. Cheever were urging immediate and energetic measures against slavery and the slave trade.

I added to this that you "preserved a like shameful silence, though present, when the yet worse transactions of the next Annual Meeting were going on." But since you do not pretend that this second statement is incorrect, my examination of authorities, to see whether I have even accidentally misrepresented you, may be confined to the first.

I looked, for information in regard to your demeanor at the Meeting of the Board at Philadelphia, in 1859, first to the Annual Report of the Prudential Committee for that year, and next to the extended reports of that meeting in the *Recorder* and the *Congregationalist*.

The Annual Report does not mention you as speaking at all, while either slavery or the slave trade was under discussion.

The *Congregationalist* does not mention you as speaking at all in regard to the very important motion made by Dr. Cheever, that the Board declare the holding of slaves "an immorality, inconsistent with membership in any Christian church," and require that the Choctaw mission church "should immediately put away from themselves this sin." It does not mention you as speaking at all upon the very important motion made by Rev. Henry T. Cheever, "that the Prudential Committee be instructed to carry on the Choctaw mission by the appointment and substitution of other missionaries than the present incumbents." It however gives the following as the substance of your remarks on Dr. George B. Cheever's proposition, that the Board address to Congress a memorial against the enlargement and legalisation of the foreign slave trade:

"Dr. Perkins, as a returned Missionary, said he had always been outspoken on this general subject, and wished to bear testimony that no influence had been exerted to induce him to keep silence. During his twenty-five years' absence from the country, many things had transpired, that prophecy would have been astonished at, had he been here. He had been led to expect that the Choctaw mission church would have been regarded as the most distant of all probabilities. It carried his blood, almost, to think that, for a moment, the idea should be entertained. He trusted and prayed that the Board might not shrink from any responsibility that God, the friend of the slave, had put upon them in this matter."

The *Recorder* does not mention you as speaking at all on the first two of the three most needful and timely propositions above-mentioned. Upon the third, it gives the following, as the substance of your remarks:

"Rev. Dr. Perkins, of Persia, wished to testify that he had never been pressed by the Board in relation to slaves, but the expression of his opinion upon it, the twenty-five years since he left, nothing more strange had happened than the opening of the slave trade; he prayed the Board might not shrink from responsibility, although he would not urge precipitate action."

Here, then, is the substance of your remarks, and the whole of what you are reported to have said in regard to slavery, out of the mouths of two disinterested witnesses. Let us examine what ground is covered, first by your speech, and next by yours.

You are shocked at the idea of enlarging and legalizing the foreign slave trade. So is Chancellor Walworth, one of the strongest defenders of the Board's complicity with slavery in this country! You pray that the Board may not shrink from responsibility. So does every member of it, as a matter of course! In the *Congregationalist's* report, you seem to become more specific, trusting and praying that the Board may not shrink from any "responsibility" that God, the friend of the slave, had put upon them in this matter." But the minuteness of specification is only seeming. Dr. South-side Adams stands and prays the same thing; and what he means by it, is that the Board's responsibility is to the slave; and that for a moment at least, it is a matter of course! In the *Congregationalist's* report, you seem to become more specific, trusting and praying that the Board may not shrink from any "responsibility" that God, the friend of the slave, had put upon them in this matter." But the minuteness of specification is only seeming. Dr. South-side Adams stands and prays the same thing; and what he means by it, is that the Board's responsibility is to the slave; and that for a moment at least, it is a matter of course!

Among the interesting contents of the *Liberator*, I have been much gratified and instructed by reading the discourse of Rev. A. D. Mayo, in the paper of August 16th, in the perusal of which I was reminded of James Boyle's letter, published in 1858; and I have just risen from a re-perusal of that letter, so propitious of the events which have transpired since the period of its publication and of the present state of the country, and I cannot but think it would be refreshing to the readers of the *Liberator* to ponder the following extract:

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Here, then, is the substance of your remarks, and the whole of what you are reported to have said in regard to slavery, out of the mouths of two disinterested witnesses. Let us examine what ground is covered, first by your speech, and next by yours.

You are shocked at the idea of enlarging and legalizing the foreign slave trade. So is Chancellor Walworth, one of the strongest defenders of the Board's complicity with slavery in this country! You pray that the Board may not shrink from responsibility. So does every member of it, as a matter of course!

Among the interesting contents of the *Liberator*, I have been much gratified and instructed by reading the discourse of Rev. A. D. Mayo, in the paper of August 16th, in the perusal of which I was reminded of James Boyle's letter, published in 1858; and I have just risen from a re-perusal of that letter, so propitious of the events which have transpired since the period of its publication and of the present state of the country, and I cannot but think it would be refreshing to the readers of the *Liberator* to ponder the following extract:

"Now look at our own country. We are able to exert no moral influence over the slaveholder. We can affect nothing, unless we can bring him to see that his conduct is wrong, and to renounce it. But the insurmountable difficulties are in the way, so far as moral suasion is concerned. The oppressor, with the obstinacy and desperation of a demon, has closed up every avenue to his understanding and conscience, so far as this has been in his power. He has persecuted the slaves of this nation, with impunity, and they have been sold to the highest bidder."

In New Hampshire, similar laws were passed, and under them a large number of fories, former citizens of that Commonwealth, were prohibited from entering within her borders; and the estates of about thirty residents were confiscated.

In Connecticut, speaking, writing or acting against the doing of Congress, or the Assembly of Connecticut, subjected the offender to the penalties of disqualification for office, the seizure of his arms and implements, and imprisonment for a term not exceeding three years.

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In New Jersey, those who were opposed to practising law in the courts, and their estates might be confiscated from them, but the State could not afford to do so, if they had no objection.

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